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Christian Education Magazine



WESLEY FOUNDATION NUMBER

SEPTEMBER, 1931

AS this number of CHRISTIAN EDUCATION MAGAZINE is mailed to its readers the activities of summer are drawing to a close; the tang of autumn is beginning to be felt in the morning air; and everywhere there is in evidence the resumption of fall and winter pursuits. At this time, too, our schools and colleges are entering upon another year of service. Students are being enrolled, classes organized, work started. Doubtless the session of 1931-32 will bring new problems (what year does not?), but may we be cheered by the optimistic faith that the year will also bring new opportunities for Christian education to render the distinctive service to which it is called.

May not CHRISTIAN EDUCATION MAGAZINE at the beginning of this school year bespeak the prayers of all its readers for our schools and colleges, their respective efforts and programs, their administrators, their faculties, and their students, to the end that His will may be done through them throughout this year?

Christian Education Magazine

BOYD M. McKEOWN, Editor

PUBLISHED BI-MONTHLY BY THE DEPARTMENT OF SCHOOLS AND COLLEGES OF
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Number 5

Religion Fundamental in Life

IN discussing the recent political and religious turmoil in Spain a secular paper comments to the effect that "The matter of religion is nothing but an accident after all." With all respect for the opinions of others, let it be said to the contrary that religion is the most vital, universal, and fundamental thing in human life. A belief in a deity and the observance of definite religious rites are among the few characteristics common to all races and tribes of mankind. It has been said, in fact, that man is incurably religious; he has always believed in a God of some kind, and his religion has always held an important place in his life.

Religion is no less fundamental in our sophisticated modern life than it has been in the past. It continues to be prominent in some of life's most intimate experiences and in many of our most significant ceremonies, as, for example, the rites of marriage and burial.

The many and valuable contributions of religion to mankind, both in the past and in the present, constitute further proof of the very fundamental place religion holds in life. To religion we owe the beginnings of scholarship, music, drama, art, and architecture. She is the mother of them all. Furthermore, religion has always been on the frontier of human experience, whether that frontier was physical or social. Wherever man has pursued his interests, religion has accompanied him to minister to his needs and to influence his conduct. Religion was responsible for the abolition of slavery and for the enactment of prohibition laws; it is religion that to-day is giving rise to a growing sentiment against war; it is likewise religion that is holding out against divorce and insisting upon the integrity of the home; religion is one of our most potent and valuable agencies in support of law enforcement and law observance; and finally, organized charities, with their extensive and effective programs of service, owe their motivation to religion and to its ideals and teachings.

RELIGION has been broadening its sphere of inclusiveness in life until it has largely dispelled the old pigeonhole conception and has gone far toward winning for itself its justly merited recognition in *all* of life. In recent years and months we have even seen religion sponsored by some economists and industrialists as the one force able to lead us back to prosperity. With but little wonder we have also seen leading educators in our public-school systems and in tax-supported and independent in-

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stitutions of higher learning interesting themselves very definitely in discovering a means of getting the teachings of religion over into the training of their students and committing themselves heartily to the policy of making religion a part of education.

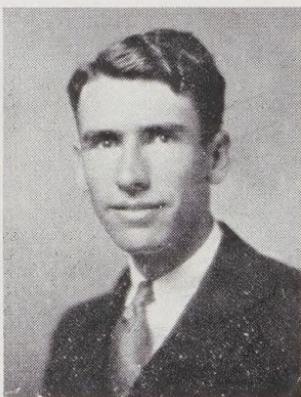
This fact opens a new opportunity and a new responsibility to our Christian colleges of to-day. It is theirs to lead, as they have always done, in the practice and processes of giving religion its rightful place in life. It is their high privilege not only to put religion into all of student life upon their campuses in an effective and exemplary manner, but, with that untrammeled freedom which is peculiarly theirs, to explore the field of method and to discover increasingly better techniques for the teaching of religion as the most vital element of life. It is theirs to make a distinctive contribution that will result in more thorough and more widespread Christian living.

Humanity without religion would be humanity without hope, and, since this truth is now being driven in upon us by the heavy hand of adversity, the universal need is for Christian colleges and Christian teachers who shall lead both in causing religion to be generally recognized as fundamental and in causing it to become personally vital.

B. M. M.

Joe Brown Love Heads New Division in Department of Schools and Colleges

MR. JOE BROWN LOVE, of Chriesman, Tex., a new member of the



connectional Methodist family at Nashville headquarters, recently took up his duties as Director of the Division of Life Service and Vocational Guidance, in the Board of Christian Education.

Mr. Love is a recent graduate of the Divinity School of Yale University in the class of '31. He also holds an A.B. degree from Southwestern University, Georgetown, Tex., and M.A. and B.D. degrees from Southern Methodist University at Dallas. His work lies in the Department of Schools and Colleges, and he will begin immediately an itinerary of Methodist and tax-supported institutions of learning in the interest of the work of the Wesley Foundation, which seeks to interest college students in the work of the local Churches in their respective college centers.

ON the front cover of this number is presented a view of the Administration Building of Central College, Fayette, Mo.

Religion Expressing Itself in College Life

WALTER A. HEARN*

IN attempting to discuss the expression of religion in college life let us start with three assumptions. First, that for us religion becomes specific and is best expressed through the medium of Christianity. Second, that any persons or groups which have the right to be called "Christian" win that right by giving evidence of the fact that they are "taking Jesus Christ seriously." Third, that, as a consequence, in the ideals, motives, and methods of such folk "persons" and "spiritual values" ought to be uppermost. How, then, can the college community become a place where life can be viewed and lived in keeping with the religion of Jesus?

At once the conviction arises that this goal will never be attained by drifting, nor will we reach it by merely steering our present course. In numerous ways strong counter-currents are at work. The sheer mass of numbers, the resulting lack of intimacy, some of the influences of the curriculum, the preoccupation of student activities, the slurs of narrowly broad-minded professors, the indifference of students, the dead weight of pre-college ideas and prejudices, the snobbishness of campus life, the inadequate interpretation of Christianity both by precept and practice in college and community life, and the divided religious approach all combine to make the realization of genuine religion on the campus difficult. This tide of obstacles is sufficient to sweep away what religious vitality there is, unless it be firmly anchored to personal experience and intelligently grounded in history.

One unfailing way to promote religion anywhere is to take Christ seriously. No one has ever yet really done that without the improvement of his own spiritual life and the expression of that enrichment in the life about him. Let us see some of the things that this might mean on a college campus.

FROM the standpoint of administration would it not bring about great changes in the average college if the emphasis upon Christian values became quite evident in the budget? The public all too often gathers the impression that what religious emphasis exists is used as a means of securing and increasing endowment rather than itself being a thing that costs. Some institutions seem to say: "We can't discontinue requiring courses in religion, because our constituency might misunderstand and grow apprehensive." Or, "We can't give up compulsory chapel, because some of our best givers might not like it." Their spiritual activities are used as the means by which to swell the exchequer, instead of their having consecrated the full share of their funds to the furthering of the life of the spirit. Athletics and the necessity of meeting the requirements of standardizing agencies both make a very evident impress upon college finances. But all too often God and mammon stand aloof from each other. What an administration really thinks of the religion of Jesus can be revealed better perhaps by a peep into the treasurer's books than into the publicity material made available to all. How many times the fine edge of

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achievement is dulled by the blunt fact of insufficient funds. What money could be better spent on any campus than, say, \$1,000 set aside each year to be administered by an alert group of student and faculty Christians to promote the cause of Christ through the many unexpected opportunities that abound. How many alabaster boxes that might mean! The writer knows of only one undergraduate institution where the cost of religion is impressive. In this institution, burdened with debt, it was not thought extravagant to send the head of the department of religion on a tour around the world with the specific purpose of acquainting that person with the world's outstanding leaders of youth. The department of religion is the corner stone of this school. In ways often unrealized our effort to make religion real and vital is rendered feeble and barren by the unseen tentacles of the economic octopus. Happily the solution is not confined simply to the finding of more money, but may partly lie in the finding of a more Christian use of the money which we already have.

One of the legitimate expectations of college life is that there shall be provided the opportunity to understand Jesus intelligently. With everything else in the college curriculum building up the sense of a law-abiding universe, there is little likelihood that the college student will take seriously a Jesus who is presented as a biological and physical contradiction or enigma in His Father's world. To the extent that the supernatural is presented as an "other," and thereby "conflicting," world, to that extent it will lack meaning and vitality to the student of to-day. This is not true of all those who find themselves within college walls, because it must never

be assumed that all of to-day's students are students of to-day. But, if such a view be insisted upon, some of the very best students will pass religion by on the other side. It is primarily through the classroom that the chance comes most directly to give an intelligent understanding of Jesus in our day. Here reverent scholarship, ethical insight, and personal experience must be blended to get the best picture. To do this adequately brings the consciousness that Jesus is more than a topic of conversation, a subject for study, or an object of worship. Jesus is a challenge to a way of living. Thus will He overflow the appointed channels and permeate the campus.

THIS means that if we are to take Jesus seriously there is no alternative but to follow him loyally. There is a deep-set conviction growing among some that we have at the present time a very high order of preaching and that both the technique and the content of many of our services are far in advance of those of other days. Yet the puzzling truth seems to be that the results, measured by changed lives, do not seem to equal much of the best in the past. Although the categories of Jonathan Edwards are outmoded to-day, his achievements are not matched. This is due, among other things, to the failing note of authority in the voice of modern exhortation. This suggests that the authority of exhortation must be replaced by the authority of demonstration. Until for some the gospel becomes incarnate in everyday living, many others will fail to catch its full import. If our task were going to be achieved by talk, it surely would be well along toward completion by this time. But the saying of "Lord, Lord" has

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never been a good substitute for doing the divine will. Do we not need to come together so as to work for specific projects, as well as to be passive listeners to stirring discourses? Why leave the individual Christian to grope his way into the concrete application of the gospel? College circles have heard much of late with regard to the race problem. How often has the discussion led to active participation in its solution? In the average college community the students are well supplied with services to attend—but with little opportunity to do anything about it after the religious impression has been made. And that neglected group, the faculty, are usually left to fend for themselves. In many aspects of the question what distinctions happen to exist between faculty and students can be fittingly blurred. For when the significance of "persons" is seen these two groups find that their spiritual needs are largely identical. Our many gatherings must not be thought of as ends-in-themselves, but as means-to-greater-ends. They must eventuate something. Jesus represents a cause, and something must be done about it, both by individuals and by groups.

The reasons that our meetings have not resulted in finer Christian living are manifold, but it is probable that there has been no more basic reason than that the practice of the presence of God has grown more rare. Mysticism is one of our most misunderstood words in use to-day, and yet undoubtedly that for which it stands is one of our sorest needs. If we come into direct fellowship with God in a vivid and meaningful way, it will be natural for us to meet our fellows on a new and higher level, which will cause religion to become

contagious. When spirit with Spirit meets the result is transforming. It is not the method of the meeting, but its reality that counts. In point of influence for spiritual good nothing can properly take the place of that perception of being in the presence of one whose life is lived with a sense of comradeship with the Father of our spirits.

Much of what has been suggested here is applicable in either a church-controlled or tax-supported institution. In some respects the former has an advantage, while in other respects the latter holds it. If we are to take Jesus seriously, He must be understood intelligently and followed loyally, and to do this our religious activities must not stop with meetings, but go on to include the whole of college life, grounding itself firmly upon a warm, personal experience of God.

Interdenominational Co-operation at Sherman, Tex.

AN unusual but none the less a very successful type of coöperative activity has been worked out between Kidd-Key (Junior) College for Girls, a Methodist institution located at Sherman, Tex., and Austin College, a senior college of the Presbyterian Church located in the same city. By the arrangement, which has been in effect for almost a year now, the students of Austin College come to Kidd-Key for most of their courses in fine arts and in certain other departments, while Kidd-Key girls go to Austin College campus for their work in sciences, mathematics, and business.

The plan is said to have resulted economically for both schools and to have retained for Kidd-Key all the advantages of a school for girls, at the same time adding advantages of a coeducational institution.

Our New College Presidents

President Tom W. Brabham, Texas Woman's College, Fort Worth, Tex.

REV. TOM W. BRABHAM has recently succeeded Dr. H. E. Stout as the chief executive of Texas Woman's College. Dr. Stout's resignation took effect in June, and President Brabham entered upon

his new duties very shortly thereafter. Assuming largely the responsibility of self-support at the age of thirteen and shortly thereafter responding to a call to preach, President

Brabham, within the next few years succeeded in working his way through college and while doing so contrived to find time for liberal participation in various extra-curricular activities. Leaving college, he went into the pastorate, thence, in 1917, into the army, and, in 1919, back into the pastorate.

He comes to his new task from a five-year tenure in one of the leading churches in the Northwest Texas Conference and brings with him a reputation for aggressiveness and financial ability earned through his leadership in the erection of a modern church plant in each of his two latest appointments.

President Leonard Riggleman, Morris Harvey College, Barboursville, W. Va.

MORRIS HARVEY COLLEGE may take pride in the fact that its new President is, to an unusual degree, one of its own products, for Presi-

dent Leonard Riggleman, successor to President David Kirby, recently resigned, did both his high school and undergraduate college work in Morris Harvey.

Following the receipt of his B.A. degree he studied at S. M. U., re-



ceiving his M.A. degree from that institution in 1924. Other graduate study was done in Northwestern University and in Michigan State Teachers College. President Riggleman served for a time as a pastor in the Western Virginia Conference, but his greatest contribution thus far has been in the leadership he has given in his chosen field, Rural Sociology.

In the capacity of Specialist in Rural Life, he was a member of the Extension Department of the University of West Virginia. He has also frequently taught special courses at Vanderbilt, Scarritt, and Duke, and has filled many important engagements as a special lecturer on Rural Problems.

He has been officially connected with Morris Harvey for some years, and during the year 1930-'31 he served as Vice President of the College.

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President Dice R. Anderson, Wesleyan College, Macon, Ga.

DR. DICE R. ANDERSON, who succeeds Dr. W. F. Quillian, now Secretary of the Southern Method-



ist General Board of Christian Education, as President of historic Wesleyan, is a native of Virginia. He received his undergraduate training at Randolph-Macon College, Ashland, Va., and later returned there to take the M.A. degree as well. While a student in Randolph-Macon he received three medals, the Murray medals for proficiency and for scholarship and a medal for oratory and debate. His Ph.D. degree is from the University of Chicago, and in his studies there he won high recognition and distinction.

President Anderson is not lacking in experience in college work and administration, having held

three college professorships and two college presidencies. His first college presidency was at Chesapeake College, which position he left in 1920 to become President of Randolph-Macon Woman's College at Lynchburg, Va. He remained in this position for eleven years and was responsible for numerous constructive changes. During that period the enrollment increased one-third.

In spite of his duties as College Professor and Administrator, Dr. Anderson has found time to do a large amount of work and to attain wide prominence as a writer and lecturer on historical subjects.

One of the latest honors to come to President Anderson is a medal from the Serbian Government in recognition of his services to Serbian students in America.

Dr. Anderson's place at Randolph-Macon Woman's College is being temporarily filled by Dean N. A. Patillo, who has been designated by the Board as Acting President.

President A. M. Colston, Hiwassee College, Madisonville, Tenn.

PROF. A. M. COLSTON, recently elected President of Hiwassee College, to succeed President J. M. Reedy, whose resignation was announced last spring, has for some time been

considered a leader in the fields of secondary and private school education and has a notable record of educational service. For the past ten years he has been Principal of

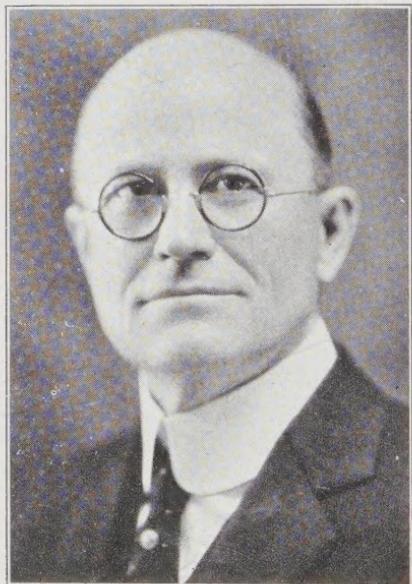


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Harrogate School in Concord, Tenn. He approaches his task at Hiwassee with a wide experience in dealing with school problems and with a training represented by the B.A. and M.A. degrees from the University of the South.

President A. D. Wilcox, Louisburg College, Louisburg, N. C.

A PRODUCT of the great Middle West and a graduate of Ottawa University, Ottawa, Kans., President A. D. Wilcox, who succeeds Dr. C. C. Alexander as President of Louisburg College, brings to his new position a significant degree



of education, social service, and pastoral experience. Eleven years of active school work, during which time he served as High School Principal and City School Superintendent, attest his experience in the field of school administration. He also has to his credit a period of service as National Lecturer for the

Anti-Saloon League, and more recently still he has held some of the leading pastorate of the North Carolina Conference.

Independent Colleges Lead State Institutions in Human Product

IN a recent issue of the *Christian Student*, Registrar Tenant of Willamette University gives figures showing that independent colleges and universities throughout the United States have placed a greater number of their graduates in the high offices of the country than those institutions supported by taxation. He shows that, of the last eleven Presidents of the United States, ten have been graduates of independent schools, while only one was an alumnus of a tax-supported university. During the period covered by these eleven Presidents, six United States Supreme Court justices have been graduates of independent schools against two for tax-supported; governors, nineteen to thirteen; United States senators, forty-one to twenty; and congressmen, 190 to seventy-nine. The total is 269 against 115 for tax-supported institutions.—*Exchange.*

"Education," says B. Warren Brown, "is often passed over as prosaic. It seldom gets the front page. Even in the pulpit it fails to command the interest which attends the picturesque foreign field and other activities. In reality education is far from dull. It is dramatic—the forces of youth storming the gates of opportunity; a struggle not only for the heights of individual achievement, but in the mass, for the dominating leadership of the next generation. The uplifts of education are dramatic; the breakdown of education is not prosaic—it is tragic."—From a Promotional pamphlet of the Presbyterian Board of Education.

The Wesley Foundation

J. M. CULBRETH

The Status of the Wesley Foundation

WITHIN the last five months several events of major importance have combined to give the Wesley Foundation a new setting in the program of the Church.

In March, as some readers will remember, there was held in Nashville a conference of pastors, college professors, workers among students, and General Board staff members, to consider the responsibility of the Methodist Church to its students, in tax-supported as well as church institutions of higher learning. Out of that conference came invaluable recommendations to the staff of the Department of Schools and Colleges and to the General Board of Education. What has been done with those recommendations this article will endeavor to make clear.

First, the staff of the Department of Schools and Colleges carefully studied all the recommendations and got them in shape to submit to the Executive Staff of the General Board and later to the Board itself. Then, by action of the General Board, certain of the recommendations were adopted as the policy of the Wesley Foundation. The definition of the relationships of the Wesley Foundation and the approval of means of developing the Foundation were the main points of emphasis.

With impressive unanimity it was decided that the Wesley Foundation should be developed in a given situation as an integral part of the program of the local Church. In order to accomplish this, the Lo-

cal Church Board of Christian Education must approve, support, and supervise the program of the local Wesley Foundation. Furthermore, the Annual Conference Board of Christian Education was charged with the responsibility of recommending the establishment of Wesley Foundations, of aiding in the selection of directors, of helping to provide the necessary support, and of supervising the program undertaken. In discharging these functions, the Annual Conference Board will rely upon the Executive Secretary of the Board to carry out its mandates. The General Board itself assumed responsibility for suggesting a policy and program for the Wesley Foundation as a whole, for discovering and developing a leadership adequate to the task, for aiding in the securing and administration of funds to support the enterprise, and for working with Annual Conferences and local groups in developing and enriching the religious experience of students.

Two focal points of emphasis were chosen for extending the program of the Wesley Foundation and strengthening it to meet the growing spiritual needs of students. One of these was campus visitation. Provision was made for the employment of an additional member of the staff of the Department of Schools and Colleges to give his entire time to visiting and emphasizing Christian service and vocation. The person selected for this important duty is Mr. Joe Brown Love, A.B., Southwestern University, B.D., A.M., Southern Meth-

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odist University, B.D., Yale University. Mr. Love had part in the Leadership Schools at Mount Sequoyah, and assumed his responsibilities with the Board September 1.

THE other emphasis in developing the Foundation is new. Approval was given to the proposal that training courses in student leadership be introduced in the Leadership Schools and Young People's conferences at Mount Sequoyah and Lake Junaluska. The success of these innovations was encouraging. At Sequoyah fourteen adults, including pastors, college professors, conference executive secretaries, workers with students, and staff secretaries, completed the course in Church Work with College Students. In the Young People's conference a dozen young people took the college leadership course.

In the Leadership School at Lake Junaluska eighteen adults took credit in religious work with students, and nine young people completed the work in Campus Leadership.

These two courses are to be revised and enriched in the light of the summer's experience and prepared for use in Standard Training Schools, Pastors' Schools, Assemblies, and Institutes.

The crux of the discussion in the Leadership Schools and the Young People's conferences was on the point of how to integrate the Wesley Foundation with the program of the local Church. The following method was tentatively approved:

In the Young People's Department let a student and a town young person be placed on each of the six standing committees of the department. These twelve young persons, with the Director of the Wesley

Foundation, form the Council of the local Wesley Foundation. This group will organize by electing its own chairman, vice chairman, and secretary. It will have charge of all campus religious interests of the students and help to adapt the work of the local Church to the actual needs of the college campus.

It is believed that the simplicity of this plan and its complete identification with the existing machinery of the local Church will encourage the growth of Wesley Foundations in the widely differing situations in which our students are found. From the small church in the exclusive college community to the large church in a university setting, whether the pastor must do the work alone or enjoy the assistance of several helpers, a capable adult leader may gather around him twelve young persons whose intelligent devotion may be depended upon to make more worth while than it has ever been church work with college students.

The Local Church and the College Student

DOES the local Church need to develop a definite policy in regard to the college student? Ask the Churches in college communities.

Some will answer, College students are not different from other young people. No special attention need be given to them.

Others will reply, The college student is a transient, adds nothing to the local Church, and therefore is unprofitable as material with which to work.

But many will say (fortunately their number is growing), The college student is an important factor in our problem, and we have no effective plan of meeting his religious needs. We want help.

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CONVINCING FACTS

1. About 80,000 of our young people are at present enrolled as students in the colleges of the South.

2. They are different from other young people of the same age in the following respects:

They are away from home, which means that they are away from parents; away from the Church with which they have always been connected; away from friends they have always known; away from the familiar scenes and customs of the home community.

They are not producers, but consumers. Even students who earn a part of their expenses while in college are still beneficiaries of funds for the use of which they give no equivalent return.

They are engaged in a highly specialized form of work. The course of study and the program of activities in the college constitute a world quite different from the one in which most young people live.

They tend to clannishness, snobishness, and a hypercritical attitude toward everything not of the campus.

3. More than half of all our students attend the schools and colleges of the State—not those of the Church. The underlying principle of State-supported education is not religious. The religious attitudes and practices characteristic of a Church college are not found in State institutions.

4. Slightly more than one-third of our students are enrolled in our own schools. The Church college does not receive the loyal support of all the members of the Church. It is criticized here and there because its graduates often show indifference to religion.

5. The college student becomes the leader of to-morrow. The preparation for leadership, the call to special service, and the decision to follow a particular trade or profession, are natural outcomes of the college experience.

THE RESPONSIBILITY

CAN the campus, unaided, meet the religious needs of college students?

The campus itself has answered in the negative. It welcomes the assistance of the Y. M. C. A. and the Y. W. C. A. and the Student Volunteer Movement. Until recently, these were the only agencies which offered to help the college deal with its students as such in regard to their religious needs.

But now the Church proposes to take a hand. The General Conference of 1922 authorized the Board of Education to set up a program of religious work with college students. In 1924 a secretary was employed to give his entire time to this new enterprise. The Board has, up to the present, been concerned chiefly with students in State schools, but is beginning now to offer a program in Church-supported colleges as well.

THE LOCAL CHURCH, THE KEY

THE avenue of approach both to State and Church schools is the local Church.

First, through the pulpit of the local Church. An authentic, interpretative, persuasive voice in the pulpit of the college Church is the greatest single need of college students. Our program stresses this requirement.

Then, through the pastoral ministry of the local Church, an effort is made to reach the college student. The initial concern of the Board of

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Christian Education is to supplement this ministry by aiding the local Church in the employment of a special worker to do pastoral service among students. The duties of this worker include visiting students, enlisting them in the established program of the local Church, encouraging them to discover new objectives and to devise new methods of doing religious work, instructing them in the Bible and the material of religion, counseling with them and developing among them a fellowship which kindles loyalty and begets devotion to the cause of Christ.

A third approach is through the organizations of the local Church. The aim is to introduce the student to, and induce him to identify himself with, the purpose, the causes, and the processes of the congregation so thoroughly that he will ever afterwards feel himself a necessary part of the life and activity of the Church.

A STUDENT RELIGIOUS ORGANIZATION

DOES the local Church have machinery ample enough and well enough adapted to the needs of the student to make unnecessary a religious organization especially for students?

Look at any college campus, and what do you find? Within the range of the curriculum—literary societies, professional clubs, art organizations, and all sorts of guilds—outside of the curriculum, athletic associations, fraternities, and clubs of all sorts designed to afford opportunity for the expression of distinctly student interests.. This, notwithstanding the fact that every community in which a college is located has civic, social, cultural, fellowship, and religious organizations in great number. The student,

nevertheless, demands his own institutions in all these areas of interest.

Shall he be encouraged to promote student-controlled religious organizations as well?

The Christian Associations have insisted that he be encouraged to do just this. The Y. M. C. A. and the Y. W. C. A. pride themselves upon giving the college student the opportunity of conducting a religious organization of his own. They have developed a program and technique which are admirably adapted to college life and interests. But while these organizations are similar to certain societies found in the Church, they, themselves, are not of the Church and, what is more, frankly prefer not to be connected with the Church.

The Church has now resolved to test the proposals to supply a distinctly student type of religious emphasis for college students.

The Presbyterians have the Westminster Foundation for their students; the Lutherans their Lutherans' Student Association; the Protestant Episcopal, their National Student Council; the Congregationalists, the Pilgrim Foundation and the Sigma Eta sorority; the Baptists have the Roger Williams Clubs and Whalen Foundations in the North and the Baptist Student Union in the South; and the Disciples, the Disciples Foundations. The Catholics have their Newman Club, and the Jews, their Hillel Foundation.

Appropriately, and with astonishing success, the Methodists have established the Wesley Foundation to serve the religious needs of Methodist students.

In the Methodist Episcopal Church, there are sixty Wesley Foundations operating in thirty States and employing fifty special

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workers. In the Methodist Episcopal Church, South, there are thirty-eight Wesley Foundations operating in fifteen States and employing forty workers, at an annual expenditure of more than \$85,000.

In the Methodist Episcopal Church, South, the Wesley Foundation is invariably a part of the program of the local Church in the college community. It is under the general supervision of the pastor and may, indeed, be directed by him if money is not available for the employment of a director or a voluntary worker.

The director of the Wesley Foundation in the local Church is preferably an employed person who gives full time to student religious needs. The support of a director is usually provided for by appropriations from the Annual Conference Board of Christian Education, the General Board of Christian Education, and an allowance by the local Church. In case there are no funds with which to employ a full-time director, the pastor himself may serve as director, or a student, or a faculty member may be asked to give part time to the handling of the program.

IMPORTANT FEATURES

THE features of the Wesley Foundation which should commend it to the Church are the following:

1. It is the effort of the Church to meet the distinct religious needs of students.
2. It is Church-centered.
3. It is the Church claiming its rightful place on the campus.
4. Its aims are definite, high, and catholic.
5. It is designed with a view to close coöperation with other student agencies.
6. It gives promise of a deeper

loyalty and a higher effectiveness on the part of college graduates to the Church and its objectives.

What Adult Leaders Think About the Wesley Foundation

THE Leadership Classes dealing with College Problems at Mount Sequoyah and Lake Junaluska were divided into three committees, and to each committee was assigned a phase of the total problem considered. Below appear the reports of the Junaluska Committees. They were prepared both in the light of their own class work and of findings and suggestions offered by the groups of the Mount Sequoyah class.

Common Areas of Interest between the Campus and the Local Church

THIS group conceived its task to be that of discovering those interests common to college students and young people of college communities and on the basis of these findings to suggest a possible joint program.

There are many areas of interests in the lives of youth of which Church and campus must be aware, and in which each will seek to serve youth and make such contributions in their development as the needs of youth may require.

To render service in the most effective way there must be mutual understanding and agreement between campus and Church and sympathetic coöperation and sharing in the total program developed.

We suggest some of the organizing centers for these areas of common interest to be Worship, Preaching, Instruction in Religion, Service Activities, Human Relationship, Home Life, Amusements, Social Life and Recreation, Self-

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Support, Organization and Leadership, and Ideals and Habits of Living.

WORSHIP

In our judgment the needs and interests of students and young people of college communities are very similar, if not quite identical. We feel that all young people—including both groups—should be brought together for their common worship and training in worship. We do not feel that it is necessary or advisable to set these groups apart. We, therefore, recommend that the worship services be conducted at and under the auspices of the local Church, with the program so attractive—that is, so built around the experiences and needs of the young people themselves—that it will get attendance upon a voluntary basis.

PREACHING

We find that both groups of young people respond in the main to the same vital spiritual message. Students and local young people like sermons that deal with life and not mere literary essays. It is well to remember that students and very likely also young people in the college community are pronouncedly critical-minded, demanding a preacher who is not only friendly and sympathetic, but open-minded, frank, and acquainted with recent development in scientific, philosophical, and theological thinking.

INSTRUCTION IN RELIGION

In our opinion the problems of instruction are essentially the same. We find that both groups stand in need of help in form of information and guidance concerning such problems as Christian home making, the choice of a career, citizenship, sportsmanship, etc. Since

most modern Church schools offer selective courses in the Young People's Division, this fact takes care of such divergence in interest and need as may appear. In so far as possible we think that the interests of both groups would be best served when available well-trained members of the local Church as well as college professors are used as instructors.

SERVICE ACTIVITIES

Here, as in other places, we find a common area of interest. The following represent some possible joint enterprises:

1. On the Campus.
 - a. Visitation in rooms.
 - b. Cards to the sick.
 - c. Expressions of sympathy to the bereaved.
 - d. Personal enlistment.
2. In the Church.
 - a: Assist in the various departments of the Church school as teachers, pianists, etc.
 - b. Make some contribution financially to the local Church.
 - c. Participate in the Home and Foreign Missionary Enterprise.
3. In the Community.
 - a. Deputation teams.
Services at county home, jails, etc.
 - b. Special services at Christmas, Easter, Mothers' Day, and other special days.
 - c. Social service work.
Gifts of food at Thanksgiving, toys for children at Christmas, etc.

HUMAN RELATIONSHIPS

Students and young people have common interests in solving the problems of racial groups and social classes and in establishing Christian principles in industry and

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world friendship. We would recommend that advantage be taken of the opportunity of utilizing this latent interest and idealism of young people in abolishing war, establishing individual and national sobriety, and in making practical the principles of brotherhood in all human relationships. Among the means to this end we would suggest forums, study groups, pageants, and other programs and projects.

HOME LIFE

Young people are still in need of home influences, although away from home. This fact calls attention to the opportunity which town people have of making available their home influences to college students. One plan that has been followed is to give each student a Church friend who will invite the student into her home, give her a welcome at church, visit her in the dormitory, and show other courtesies. A similar plan might be followed among the men of the community. Under wise direction the young people of the town might be led to share their home life with their college friends.

AMUSEMENT AND SOCIAL LIFE

Here again we find an area of common interest. Clean amusements and wholesome social life are fundamental needs of all young people. We feel that the Church should make special efforts to minister to these needs in such a way as to spoil the appetite of young people for vulgar amusements and to obviate unwholesome social life. A program should be formed that will provide Christian comradeship and develop Christian character.

SELF-SUPPORT

Most young people find it desirable, if not absolutely necessary, to

earn at least a part of their support. We recommend, therefore, that local Churches establish what will correspond to a personnel placement bureau, seeking to discover available positions and to place deserving young people in them.

ORGANIZATION AND LEADERSHIP

Inasmuch as we have found that interests, needs, and program of both groups are in the main the same, we believe that one organization is sufficient. We think that both groups have potential leaders and that leadership opportunity should be equally distributed. It is a well-known fact, however, that student population shifts and that there is practically complete exodus at Christmas and in June, which makes necessary special organization provisions. One plan which has been followed provides for two sets of officers which work together in joint responsibility for the unified program.

IDEALS AND HABITS OF LIVING

Youth is concerned with clarifying its ideals of life and acquiring right habits of living. Both Church and campus realize a responsibility here. Understanding coöperation between campus and Church in dealing with youth problems in this area will save many from maladjustment and misspent life. We see an opportunity here for Church and campus to face together this problem, and provide an environment in which the practice of noble ideals has the group approval that leads to a pleasurable response on the part of youth and fixed habits of right living.

Whereas we have attempted to suggest the necessity of having a unified program for all the young people of the college community, we should not lose sight of the neces-

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sity of making the young people's program an integral part of the total program of the local Church, so that their experience in the Young People's Division may not only meet their immediate needs, but serve as a period of training for positions of leadership in local Churches in the future. We feel that students should be closely identified with the local Church; and to bring the students into more intimate relationship with the Church, we would recommend the use of the "Affiliate Membership" plan.

IDAENE B. GULLEDGE, *Chairman*;
L. L. GORBEL, *Secretary*;

S. M. BAKER,

F. S. MOSELEY,

A. J. WALTON,

G. C. BRINKMAN,

G. E. CLARY,

LESTER RUMBLE,

J. C. WARDLAW.

Distinctive Campus Interests

I. THE SITUATION

Human nature and human interests are not fundamentally different, whatever one may be. Students, like other young people, have certain basic interests and needs.

We must recognize, however, that there are distinctive factors in the life of the college student. These tend to separate him from the world beyond the campus. He is living in a specialized environment. We have conceived it to be the task of this committee to discover some of these factors, and, briefly, to point out their significance. We suggest five, as follows:

1. *Changed Physical Environment*: Dormitory life differs greatly from home life and also from life in boarding or rooming houses. The dormitory is an institution, and in the very nature of the case institutionalized life differs from the

atmosphere of a home. Within the dormitory one lives in rather intimate relation to a large group. Relations to roommates and to the larger group in the dining room are new experiences for the student. While immersed in this new and larger relation of the campus, contacts with the outside, everyday world are limited.

2. *Shifting Controls*: This may mean both enlarged liberty and greater restriction, depending upon the background and disposition of the student. Faculty control takes the place of parental control; dealing with the Dean is different from dealing with "Dad." Dependence and a measure of irresponsibility give way to independence and personal responsibility. Moral standards of the student group, which may vary in either direction from former standards, tend to be substituted for prevailing standards at home.

3. *An Academic Atmosphere*: No matter what training the student may have had in high school or home, the study of science, philosophy, history, and other subjects in college greatly enlarges his world view. At the same time the specialized environment of the campus, the concentration upon studies, and the separation from everyday activities of life, tend to narrow the student's vision and give him what one has called "academitis." This attitude of mind usually questions how to fit religion and accepted standards into the larger and narrower world view. Cynicism is no uncommon result, and the student is in constant danger of developing a superiority complex. Those out of college, including one's own family and Church leaders, may be considered out of date and relatively ignorant in the world of sophomore wisdom.

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dom. Influences of certain members of college faculties may often be directly responsible for the academic mind.

4. *New Religious Organizations:* At home in the Church. The young person may or may not be an active member. But in either case he takes the Church for granted; it seeks to spread religion in the community. On the campus the student finds several religious organizations which have not touched his life before—the Y. M. C. A., Y. W. C. A., S. V. M., etc. These seek to enlist him and make him responsible for their ongoing. They become his own organizations in a more vital sense than the Church has been back home. They succeed or fail according to the student's activity and interest. It should be remembered, too, that for the most part these organizations touch the student only during his college career; they are therefore distinctive campus factors.

5. *New Social Groups:* The distinctive character of fraternities, sororities, clubs, literary societies, and honor societies is obvious. Affiliation with these is rather intense during one's college career, but comparatively slight after college days. Such students as may not be affiliated with these organized groups are to all practical purposes members of a more or less distinct social group. The basis of affiliation may vary greatly from the basis of social groupings back home.

II. THE PROBLEM

There may be other distinctive campus activities or interests, but these are sufficient to suggest the student problem. In connection with this problem or group of problems, two things need to be stressed:

First, in the very nature of col-

lege life, as we find it to-day, there is a separateness which must be taken into account. There is a possible and probable "student mind" or student outlook upon life. The distinctive character of the factors mentioned above made for the proverbial cleavage between town and gown.

Second, this cleavage must be eliminated or modified if the student is to take his proper place in the affairs of life. If four years are spent in comparative isolation, if no vital connections are made with the common stream of life during those years, it requires no superior wisdom to see how one-sided and incomplete the student's life becomes. If the college student must learn how to live after he leaves college, if his training there has not related him to everyday affairs, may we not question the value of his college career?

III. IS THERE A SOLUTION?

1. *Are Present Agencies Adequate?* In seeking a solution we must endeavor to evaluate the campus religious organizations. While we may recognize many elements of worth in them, we are forced to see their dangers? They do very definitely contribute to the separateness of college life from the life of the community. They enlist loyalties which challenge the student's total religious interest during his college career. It is our conviction that present agencies do not meet the needs.

2. *How May the Church Approach the Problem?*

a. Whatever the Church does on the campus must not become just another campus organization and program which will aid in the perpetuation of conditions already mentioned. The Church faces a diffi-

cult task. On the one hand it must avoid sectarian emphasis; on the other it must relate the student to the local Church. We suggest three chief channels:

(1) Pastoral leadership in the vicinity of the college campus must be such as to challenge the interest and loyalty of student groups. The preacher must be able to preach in terms that will stir the life of thinking people.

(2) The Wesley Foundation may vitalize the life of the student and tie him to the local Church. There is need here, however, for rather close relations to other religious groups which may be operating upon the campus.

(3) Bible and religious education chairs in the colleges should have great value in helping the student to fit vital religion into the new and larger world view he finds on the campus and to relate himself to the larger normal life of the community and the world.

V. H. HAWKINS,
R. IRA BARNETT,
ALBRA GODBOLD,
J. EMERSON FORD,
JOHN C. CHAMBERS,
MARY E. DECHERD,
VIRGINIA THOMAS.

The Wesley Foundation in Relation to Other Religious Agencies

I. It is the conviction of this Committee that if an effective program of religion is to be carried out at our State-supported institutions, one that will command the respect and support of normal youth, we must do it through a coöperative attempt on the part of all religious agencies now at work on our campuses.

What situations do we actually find on our campuses with reference to religious organizations?

The minimum number of three is usually found at our small Church schools, and the maximum number of fifteen on our largest campuses. Much to our discredit in a vast majority of situations, we have not as yet learned how to coöperate in our religious work. There are some great Christian ideals that we do not seek in unison and some great words we do not pronounce alike.

II. Obviously, then, our problem is to coördinate all religious groups —local, national, and international—as conscious parts of a coöperative whole. A working policy should be adopted toward unifying staff, program, and control, to avoid any duplication of effort by any religious agency. To do anything less would be poor statesmanship and certainly an unchristian procedure.

III. A suggested approach to the solution of the problem:

1. Project the Wesley Foundation organization through the local Church and make the Director of the Foundation responsible for creating a normal Church experience for his constituency.

2. We believe that the first approach to the religious life of a campus by our student workers should be a campus or university approach. Joint responsibility should be felt for the general campus program by the worker.

3. Wesley Foundation Directors should be a part of the staff of the General Campus Organization, which staff should include all the paid denominational workers and secretaries, each in charge of one phase of the united activity.

4. When new student workers are sent into such a plan of organization on a large campus, they should be chosen from the stand-point of their function on the general staff, as well as their pastoral responsibilities to their local groups.

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5. Campus Retreats and meetings as well as State and Regional Conferences furnish opportunities for effective and helpful coöperation.

6. We believe that our campus organization should be such as would make it possible for all strictly campus activities to be projected by the united Christian forces (Student Organization). That all religious organizations should so correlate their work as not to duplicate any general student program, and *vice versa*.

7. Let Wesley Foundation workers seek to tie up the loyalties of our students to a normal Church program, with normal membership obligations, in order that these relationships may continue in after years.

8. On our Church school campuses, where other denominations are represented, such organizations as Y. M. C. A., Y. W. C. A., and S. V. should be permitted to minister to the needs of students. All overlapping of programs and activities should be obviated by a unified plan of control.

9. We indorse Schools of Religion as being one of the most effective means of carrying out a co-operative enterprise. Our denomination cannot hope to cope with the problem of teaching religion in our tax-supported institutions single-handed. Our universities welcome for the most part a coöperative enterprise among all religious groups.

Schools of Religion, in coöperation with university administrations, have the task of meeting one of the greatest needs in modern education—namely, *The Interpretation of the Educational Motive*. This new realization of a common task for Church and State schools means much more than would appear at first thought.

It will take a broad-minded type of religious leader, as well as a spiritually sensitive type of university administration, to prepare the soil in which this plan may grow to healthy maturity. This educational idea is so rich and so potent in meaning for students that it must not be permitted to be circumscribed by any desire for partisan advantage or by any suspicions colored by any traditional differences in point of view.

Respectfully submitted,

B. H. SMITH,
F. B. SHELTON,
S. C. EVANS,
MRS. S. A. HEARN,
H. W. WILLIAMS,
R. G. LORD,
C. N. JOLLY.
ELIZABETH STINSON.

What Student Leaders Think of the Wesley Foundation

"THE CHURCH'S RELATION TO THE
RELIGIOUS DEVELOPMENT OF
THE COLLEGE STUDENT

BY SARAH STEVENSON, ALABAMA
STATE COLLEGE, MONTEVALLO, ALA.

TO my mind a Y. W. C. A. or a Y. M. C. A. is a very essential organization on any college or university campus. It causes the students to feel that they have a religious organization of their very own. It calls for leadership, initiative, and coöperation among the students.

The Y. W. and Y. M. C. A. bring together students of all denominations, excluding none. Although the students may not learn as much or practice as much of their own doctrines as they might in Church organization, they learn a broad-mindedness and a brotherliness which overlooks denominational differences and unites all in Christian fellowship.

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These campus organizations are able to reach many students who might possibly never go to Sunday school or Church, since they no longer have a family to check up on their attendance.

Since the Y. W. and Y. M. program committees are made up of students, the resulting programs are of interest to the students.

There is no doubt in my mind as to the absolute necessity of Y. W. and Y. M. C. A.'s

However, I do not contend that the entire religious care of the college student should be left to the Y. W. or the Y. M. The Church in the college community should constitute a part of the religious life of the student.

It is not enough that the student should be invited to attend Sunday school and Church services. He should be made to feel that the Church is very definitely interested in him. This definite interest may be expressed in a student organization sponsored by the Church.

For example, in my own college community the Church sponsors a Methodist Student Council, which, though in its infancy, proves very successful. It is composed of four officers, four department heads, and about twenty group leaders. The group leaders are responsible for keeping up the interest among the students. Each leader has charge of the Methodist girls living on her hall in the dormitory. She is responsible for inviting them to Sunday school and Church and seeing that they have a way to go. The pastor is in very close contact with the members of the Council and through them is able to reach all of the students. The pastor should keep a pace ahead of the student organization at all times, but he should also permit the students full

authority in their own organization. There should be a spirit of co-operation between the M. S. C. and the pastor and the Church.

The weak spot in our organization is its failure to bring the students and the members who live in the community into close contact. The students have classes of their own, always taught by college professors. There seems no possible way of making contact between the students and the other members of the congregation, especially the adult members.

One of its strongest points is its wonderful spirit of co-operation with the student organizations in different denominations and with the Y. W. C. A. on the campus. It so happens that the president of the M. S. C. is also president of the Y. W. C. A. So there is no possible chance of conflict.

I maintain that Y. W. and Y. M. C. A.'s should never be abolished, but that student organizations should be sponsored by the Church, and that through co-operation and good fellowship the two organizations will provide a fuller and broader religious life for the students than either could alone.

THE CHURCH'S RELATION TO THE RELIGIOUS DEVELOPMENT OF COLLEGE STUDENTS

BY WILLEROY WELLS, LOUISIANA
STATE UNIVERSITY, BATON
ROUGE, LA.

SHOULD the Church leave the religious care of the campus to the Y. M. C. A. and the Y. W. C. A.?

My answer to this question is based upon two years of activity both in a student Y. M. C. A. and a Church student organization. My experience would lead me to answer in the negative. I do not think the

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Church could afford to abandon the college campus as a field of service and leave the religious life entirely in the hands of the Young Men's or Young Women's Christian Association.

I think such a move would be a mistake for two reasons. In the first place, I believe these groups are not strong enough at this time to carry on an adequate religious program in all of our colleges and universities. For instance, in my own State about half of the campus associations do not have full-time secretaries. The program of such organizations is naturally very weak and offers very little opportunity for the religious development of the students. In the case of the local group that does have a full-time worker in charge, its religious program is largely in the nature of an auxiliary or unifying agency for the existing denominational organization; so that, if the Church groups should retire, there would be very little of the Association's religious program remaining.

In the second place, if the Church should abandon its campus ministry to the Christian Associations, there would result a serious loss of future leadership for the Church. If the existence of denominations is justified under present conditions, there must be leadership to carry on their work. For the Church to place its student members, under their religious guidance for four years would practically mean the discounting of students as possible leadership material.

SHOULD the Church develop a student religious organization of its own?

I believe the Church should organize a definite student movement as a part of its program. While

students are not inherently different from other young people, they do have a certain student consciousness and an outlook upon life, in some ways, peculiar to themselves. To meet their special problems, I believe the Church should have a separate student program.

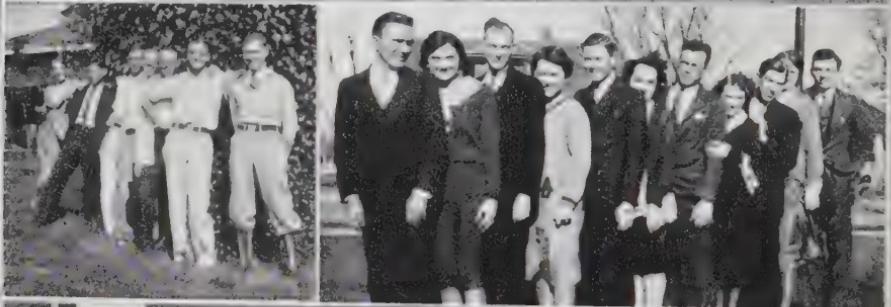
If the Church should develop its own student organization, how is it to be related to the local Church?

The student program should be organized first of all to meet the needs of the student. But it should also look toward training him for leadership in the Church. The campus organization should, therefore, be closely connected with the local Church. The student should be engaged in activity that is in line with his interests, but at the same time he should be made to feel that he is participating in a part of the local Church program. With this end in view the student organization should be made a part of the Church organization, perhaps a department of the local religious education program. If circumstances permitted, the student work could be considered a division of the young people's activities of the Church.

I believe the Church has a responsibility for the religious development of its students; but in serving them it should not erect a barrier between itself and the students whom it serves.

Wesley Foundation Field Notes

ITHINK the most interesting thing that we do is the holding of an Interracial Day. The Religious Council at the Teachers College sponsors Interracial Day each March. Upon this day we invite all foreign students, and those interested in foreign students especially, to be our guests. These students from other lands visit and



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speak in the various Sunday schools of the city, all come together for the morning services in one of the churches, have dinner in the homes of the town, in the afternoon we have a rather informal gathering, where we learn of their countries, their attitudes toward America, what we as students may do to help them as students, and to establish a better feeling between our country and theirs, etc. Then they are guests of the Religious Council for the evening meal, go to the various young people's meetings of the town for their meetings, and then come together for the evening worship services in one of the down-town Churches. These days have done much to help our students to overcome racial prejudice by better understanding the students from other countries.—*Eurnal Smith, Denton, Tex.*

I AM sending a picture of the students enrolled in the Life of Jesus Class taught during the summer quarter of 1931 at the Wesley Bible Chair, Stephen F. Austin State Teachers College, Nacogdoches, Tex.

In the class were sixty-two students, forty-nine women and thirteen men; sixty-one members were

present when the photograph was made. Besides this course, there were ninety students enrolled in three other Bible courses during the same quarter. Most of the students enrolled for Bible courses are at present either teachers or training to be teachers in the schools of East Texas. It is expected that the work sponsored by the Wesley Foundation will make a valuable contribution to the religious life of this section of the State. Already reports have been received to this effect, although the work is not quite three years old.—*W. Rubal Moore, Nacogdoches, Tex.*

ONE of the biggest little things that we did this year was to entertain at a dinner in the local hotel the eight leaders of student activities in Alabama College. These were the newly elected leaders, President of Student Government, President Student Senate, President Y. W., President Athletic Board, etc. The other two pastors in the college community joined me in this. We talked at length but informally about the relations between the student body and the Churches—how they might help the Churches and how the Churches could help them. It was a very profitable meeting.—*V. H. Hawkins, Montevallo, Ala.*

Wesley Foundation Groups

TOP—A Bible class at Stephen F. Austin State Teachers College, Nacogdoches, Tex., in front of new Wesley Foundation Building.

SECOND ROW, LEFT—Group in attendance at Student Conference, Lake Junaluska, June, 1930.

SECOND ROW, RIGHT—Group in attendance at Texas Student Religious Conference, Denton, Tex., 1931.

THIRD ROW, LEFT—Foreign students representing seven countries at Wesley Inter-racial Day, North Texas State Teachers College, Denton, Tex.

THIRD ROW, RIGHT—Group in attendance at Student Conference, Lake Junaluska, June, 1930.

BOTTOM ROW, LEFT—Robert C. Murray, president of largest student Sunday school class in Southern Methodism—Denton, Tex.

BOTTOM ROW, RIGHT—Wesley Foundation Cabinet, Berkeley, Calif.

The Wesley Foundation and the Church College

PERHAPS it is because the Wesley Foundation had its origin in a State-supported institution and because it has grown and developed largely in the atmosphere of such schools; perhaps it is because the Church, our denomination along with others, is sponsoring rather liberally that general type of approach to student work upon State campuses; perhaps it is the general spirit of unrest and of change so much a part of this age; or it may be a combination of all these and possibly other factors that has caused a degree of confused thinking as to the place of the Church and of religion in the field of higher education. In the minds of many workers in this field, however, there have emerged three growing convictions which may be fittingly presented here.

First, the Church has a responsibility to its youth who enroll in State colleges or universities. Often there are excellent reasons why these particular students should attend just such schools as they are attending, and their College connection in no way lessens the Church's obligation to provide as far as may be possible the religious side of their education. The relations of Church and State in all the field of education should be co-operative, and in no place may this relationship be realized more fully than on the campus of the tax-supported institution. As indicated elsewhere in these columns, the most effective approach our Church has yet found to the making of its rightful contribution to the education of its youth in State institutions is through the Wesley Foundation.

Second, Church schools have ever been alert to their religious opportunities and have always been able

to bring to bear upon their students certain religious influences that are not, as a rule, found upon the campuses of other colleges. For example, the pastor of the local Church is always very closely identified with the work and program of the Christian college and maintains a continuous close and personal contact with the students. He may be officially connected with the college, as a member of its Governing Board or otherwise, but in any case he is a definite part of the campus situation and of the total influence into which the student is brought. The Department of Religion is another agency of the Church-related college which is a constant and growing influence for right living and for specific training in Christian leadership. The daily or frequent chapel services also have their weight on the side of religious training, and there is likewise that special period of definite religious emphasis which forms an important part of the annual program in the Christian college. I refer to the special evangelistic emphasis. In some schools it may be called the college revival, and upon other campuses it may be known as Decision Week, Adjustment Week, or Spiritual Life Week. But whatever its name, the purpose remains the same, and the results are to be counted in as a part of the unique contribution of the Church college to the well-rounded education of its students.

There yet remains that intangible thing known as the "religious atmosphere" which all Church-related colleges strive always to develop and maintain upon their campuses and in their classrooms. Of course some have succeeded better than others, but all in all the "at-

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mosphere" upon the Christian college campus is an important factor in the total service rendered by the Church in the training of the youth who attend its colleges. All these more or less distinctive things the Church school has been doing throughout the years, and it continues to exert such efforts as it seeks to qualify and influence its students to take places of leadership in the Church as well as in business or government.

Third, the Wesley Foundation is not limited in its usefulness to State and independent institutions, but is also adaptable to conditions and needs within the Church college. Though the position of the Christian college in history is made abundantly secure by its numerous and significant contributions of the past, and though its place in a present-day program of education is amply justified by such activities and efforts as those mentioned in the preceding paragraph, the Church college must be ever seeking for larger and more effective ways of rendering service. In such a policy lies its only guarantee of future existence and of continued leadership, and in the carrying out of such a policy it is believed that the Wesley Foundation may be of material assistance.

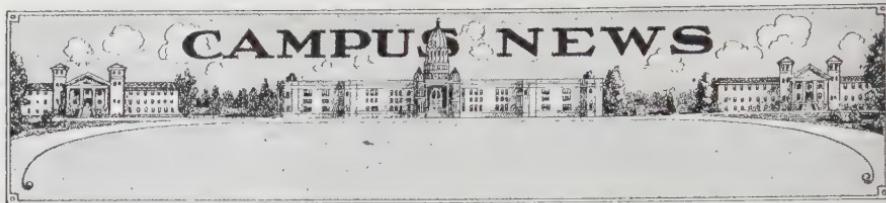
It is very reasonable to believe, for example, that the Wesley Foundation will enhance the opportunities of the Church college for giving distinct training for Christian leadership, both lay and ministerial, and that it will ably supplement the efforts that are already being exerted along that line upon our Church college campuses. If there may be said to exist a serious weakness in the program of religious training as heretofore carried out in the colleges of our Church, it is in the matter of

leadership training. Practical experience has not always been provided under local Church conditions and not always has a close contact with the local Church program been maintained by student religious groups. Oftentimes they have rather accentuated the points in which their problems were different from those of noncampus young people, and in their efforts to meet their peculiar religious needs they have availed themselves of machinery peculiar to the campus. This has had the double tendency of drawing them away from the local Church during the time they were in college and of giving them no adequate or special training for local Church leadership or service after graduation.

The Wesley Foundation should do much to remedy this by providing a means for meeting campus religious needs through local Church-centered activities. It not only provides in this manner for maintaining the local Church contact throughout the student's college life, but it provides the needed opportunity for distinctive training for service in the local Church during after years.

It is with the firm conviction that the Wesley Foundation emphasis offers a happy approach to religious problems on the Church school campus, as well as to those on other campuses, that the General Board of Christian Education is this year sponsoring the initiation of Wesley Foundation programs in three of our typical Church college situations. It is predicted by some that within the next few years the Wesley Foundation will experience a development in Church colleges equal to that which it is now experiencing in other institutions.

B. M. M.



DR. PAUL W. PENNINGROTH, of New York, specialist in educational psychology and the social sciences, will head the department of education in the junior college and School of Art which Southern College (Lakeland, Fla.) will open at Sarasota October 1 in connection with the Ringling Art Museum, according to President Ludd M. Spivey.

Another member of the faculty just announced by President Spivey is Miss Eunice Grady, of Tallahassee, Fla., who will be head of the department of home economics.

Opening of the Ringling Museum, initial plans for which consumed more than a year, is regarded as a brilliant move on the part of Southern College, and has attracted nation-wide attention. The museum was made possible by the generosity of John H. Ringling.

* * *

DUKE OWNS LITERARY TREASURE

A 900-YEAR-OLD volume, complete manuscript of the entire Greek New Testament, is now the property of the library of Duke University (Durham, N. C.), only American institution to own such a book.

The richly tooled and decorated manuscript is regarded as one of the rarest and most valuable of all literary treasures, since there are only forty-six in existence to-day, most of them being in royal and university libraries in Europe. While America possesses portions of the New Testament text which

are older than this manuscript, this is the first complete text of the New Testament to be brought to an American university or public library.

The manuscript was found by Prof. Harvie Branscomb of the School of Religion in an antiquarian shop in South Germany. It is a large volume, containing 199 folios of heavy vellum, written in a fine and beautiful hand with black and red ink which still stands out as vividly as when written nine centuries ago.

The binding is monastic, richly tooled, and studded with heavy nails. The text is decorated with ornamental headings and initial letters in red, blue, and gold, and the margins are filled with medieval commentaries.

Of especial interest to students of the Bible is the fact that the books of the New Testament appear in an unusual order and that many deviations from the present-day accepted version exist. Professor Branscomb plans to publish these after a year of careful study.

MCMURRY OPENS NINTH SESSION

THE ninth annual session of McMurry College (Abilene, Tex.) opened early in September with prospects for a good enrollment, according to President J. W. Hunt.

New and returning students will meet one of the finest faculties in the school's history during the coming months. Among newcomers to Faculty Row are Lewis A. Parr, assistant in the business administration department, who comes from

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Southwest Texas Teachers College, San Marcus; Prof. W. A. Pitkin, head of the education department, former head of the Frankfort, Ind., elementary work; Prof. O. W. Thurston, head of the history department, former Tehuacana superintendent; Miss Beth Myatt, head of the language department, formerly of Texas Woman's College, Fort Worth; Miss Ruth Lasley, violin and public school music; and Mrs. J. Hall Bowman, dean of women and hostess of President Hall, formerly of Wesley College, Greenville, Tex.

President Hunt and Prof. J. E. Freeman, secretary-treasurer of the school and head of the business administration department, will share the duties of dean—a position left vacant last fall, when Boyd M. McKeown became head of the promotion division in the Department of Schools and Colleges of the new board of Christian Education at Nashville.

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DUKE THEOLOGUES PRACTICE WHAT THEY PREACH

DR. GILBERT T. ROWE, professor of Christian doctrine at Duke University (Durham, N. C.) and instructor of homiletics at the summer school of religion affiliated with Duke (Lake Junaluska, N. C.), introduced a novel idea into his course in the preparation and delivery of sermons by having a class of twelve young theologues assist a near-by pastor in a revival meeting.

The students submitted their sermon topics to Dr. Rowe, who faithfully attended the nightly meetings and later dealt out constructive criticism to the young preachers. Incidentally the pastor of the circuit charge profited by the project, and reported the meeting to be produc-

tive of much good in his congregation.

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JUNALUSKA QUEEN ENROLLS AT SCARRITT

MISS MARY O. HOLLER, of Rock Hill, S. C., who was elected Queen of Junaluska Methodist Assembly for 1931 over eight other competitors, will be a student at Scarritt College for Christian Workers (Nashville, Tenn.) this fall. She is the daughter of the Rev. and Mrs. A. E. Holler, her father being presiding elder of the Rock Hill District, Methodist Episcopal Church, South.

Miss Holler was graduated from Columbia College two years ago, and during her student days won distinction in athletics and English, as well as the honor of being the "most womanly" girl in the student body. She was president of the Y. W. C. A. organization of the student body.

Since her graduation she has been teacher of English in the high school at St. Matthews, S. C., and was re-elected for this position before her decision to spend the coming two years at Scarritt College.

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DR. QUILLIAN HONORED

DR. W. F. QUILLIAN, General Secretary of the Board of Christian Education, Methodist Episcopal Church, South, located at Nashville, Tenn., was honored by Southern Methodist University (Dallas, Tex.) at the summer school, when he received the degree of Doctor of Laws. Dr. Quillian delivered the commencement address at closing exercises August 21 to the largest summer school graduating class in the institution's history.

Conferring of this degree adds new honor to the Methodist edu-

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cator, prominent for many years in the field of education. Dr. Quilligan has served three times as a college president—at Warthen College, Wrightsville, Ga.; Methodist Training School, Nashville, Tenn.; and Wesleyan College, Macon, Ga. During his eleven years as head of Wesleyan the institution made great strides, and he has carried into his work as secretary of Methodism's newest board progressive principles which have already marked his superintendency as far-visioned and constructive.

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EAST TEXAS'S OLDEST COLLEGE

BEAUTIFUL for its artistic arrangement, valuable for its historic data, and interesting on account of the well-worded cut lines is the page in the August 30 art gravure section of the Houston *Chronicle* (Houston, Tex.), showing a series of views of Lon Morris College (Jacksonville, Tex.).

As pictured, quaint scenes and modern views depict the progress of the oldest institution of learning in East Texas; while photographs of the founder and benefactor and the first graduating class (1895) lend the charm of personality to the story.

Lon Morris College was founded in 1873 at Kilgore and was moved to Jacksonville in 1894. It was first known as Alexander Collegiate Institute in honor of the founder, the late Dr. Isaac Alexander.

In conformity with instructions of its founder, the institution was later renamed Lon Morris, in honor of the Rev. R. A. (Lon) Morris, Pittsburgh banker, local preacher, and chief benefactor.

Former students of Lon Morris number approximately ten thousand. Names of 1,500 are on the alumni roll. The late Governor

Tom Campbell, former Congressman John C. Box, and many other prominent persons are among its former students. The college is endowed for more than \$100,000; its plant is valued at \$300,000. Dean D. E. Hawk, Jr., Southwestern University graduate, heads the faculty. The Rev. E. M. Stanton, President, is the eleventh President of the institution, and, coincidentally, he is now in the eleventh year of his administration. Though he is still a young man, he is regarded as one of the foremost educators of the Southwest.

NEW DEAN OF WOMEN AT MILLSAPS COLLEGE

MILLSAPS COLLEGE announces the assumption of the duties of Dean of Women for the coming session by Mrs. Mary B. Stone, formerly of M. S. C. W.

Mrs. Stone is an A.B. graduate of Randolph-Macon Women's College and an M.A. graduate of Peabody College for Teachers. She has also completed an additional year's work toward the Ph.D. degree at Peabody. Her special field is English literature.

Mrs. Stone, who is the wife of the late Lex Stone, of Bentonia, has had a wide experience as teacher and school executive. She succeeded her husband as superintendent of the Anding School and has been on the faculty of Soule College as well as that of M. S. C. W.

"Let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, the reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."—*Washington's Farewell Address*.

Newsy Odds and Ends

MRS. MAUD TURPIN

Four new members of the Central College faculty (Fayette, Mo.) whose appointments were effective with the opening of the fall term are announced by President R. H. Ruff, as follows: Kenneth B. Stevens, Ph.D., professor of biology; Joseph Norman Freudenberger, A.B., B.J., A.M., director of publications and instructor in English; Harold G. Mealy, Mus.B., instructor of violin; and George E. Brown, A.B., instructor of chemistry and mathematics.

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Returning students to Randolph-Macon College for Men (Ashland, Va.) discovered that much work had been done during the summer in the way of dormitory repairs, repainting, and calcimining. An additional boiler has been added in the heating plant, and the steam line has been extended to the gymnasium. The swimming pool has been completed, the tiling and filtration plant being the centennial gift of John S. Poindexter, of Chattanooga, a member of the class of 1896.

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Dr. W. F. Quillian, General Secretary Board of Christian Education, delivered the convocation address in connection with the summer commencement exercises of Southern Methodist University (Dallas), when 109 degrees were conferred in the following fields: Bachelor of Arts, 36; Bachelor of Science in Commerce, 14; Bachelor of Divinity, 9; Bachelor of Music, 5; Master of Arts, 26; and Master of Science, 1. The session which closed August 21 was the largest

summer school in the history of the university.

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The year 1931-32 promises to mark another historic period for Hendrix College (Conway, Ark.), for it will witness the initiation of Hendrix as head of the Trinity System composed of Hendrix College and Galloway Junior College for Women (Searcy, Ark.), and will be otherwise notable on account of the addition of a new fireproof dormitory.

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Prof. E. E. Walden, professor of mathematics and physics at Lambuth College (Jackson, Tenn.) since the school opened in 1924, has been granted a leave of absence to complete requirements for the Ph.D. degree. During his absence work in his department will be under direction of Prof. Roy E. Dawson, a member of the faculty of George Peabody College for Teachers during the summer session. Professor Dawson has for several years been head of the department of mathematics in the Peabody Demonstration School and member of the college's summer school faculty.

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Depression has kept its hands off of two Methodist colleges in Texas; for Weatherford College (Weatherford, Tex.) last year had a 28 per cent increase in attendance over the previous session, the largest enrollment ever recorded; and Lon Morris College (Jacksonville) also enjoyed the distinction of an increase in enrollment during the last regular session in spite of the trying conditions

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prevalent. Indications are that both schools will have a record registration for the fall semester of 1931-32 which begins in September.

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Only two new names appeared in the faculty roster at Whitworth College (Brookhaven, Miss.) when that school opened on Monday, September 7. Mrs. Lucy G. Odell will teach violin and art and Miss Marjorie Benzler will be assistant director of the conservatory of music, according to President G. F. Winfield.

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The seventeenth annual session of Southern Methodist University (Dallas, Tex.) is slated to open September 23, according to President C. C. Selecman, who is looking forward to one of the best years in the university's history. Deans and heads of the various schools, who will greet new and old students this month, are as follows: Dr. Elzy D. Jennings, College of Arts and Sciences; Dr. William F. Hauhart, Dallas School of Commerce; Dr. Herman H. Guice, Arnold School of Government; Dr. Claude A. Nichols, School of Education; Dr. Henry Kirby Taylor, School of University Extension; Dr. Ellis W. Shuler, Graduate School; Dr. Paul Van Katwijk, School of Music; Dr. Earl Hugo Flath, School of Engineering; Dr. Charles Shirley Potts, School of Law; and Dr. James Kilgore, School of Theology.

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Greensboro College (Greensboro, N. C.) opened on September 8 the eighty-sixth year of its work. One of the major changes for the year is the expansion of the home economics department, providing actual experience in home management in accordance with the require-

ments of the State Department of Education. During the summer extensive improvements have been made in the college plant at an expenditure of about \$5,000.

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Through the generosity of John Ringling, there will be opened on October 1 at Sarasota, Fla., the Junior College and School of Art of the John and Mabel Ringling Art Museum. The Ringling School, which is accounted as a great achievement of Florida Methodism and a notable addition to the educational program of the South, is regarded as one of the most promising educational projects in the South. It will be under the control of Southern College (Lakeland), and President Ludd M. Spivey says the institution will be guided by the same ideals set up for Southern College.

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With a highly successful summer term behind, Scarritt College for Christian Workers (Nashville, Tenn.) will open its fall session September 25, according to President J. L. Cuninggim, who is enthusiastic as to prospects for the coming semester. Three new members of Scarritt's family will be present for the opening: Dr. Donald M. Maynard, who will head the department of religious education; Dr. D. M. Mann, who will fill the chair of sociology; and Miss Mary Parker, instructor in health and college nurse. Dr. Maynard, who is a member of the Florida Conference, has been head of the department of religious education at Southern College, while Dr. Mann comes from the faculty of the University of Virginia.

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Proximity of Millsaps College (Jackson, Miss.) to the gas field around Jackson may result in self-

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produced fuel for the school and for the Methodist Orphanage near by if gas-producing wells are sunk on the campus, which is only 150 feet away from the closest new gas well.

Centenary Reenforces Work of Local Church

THAT the faculty of Centenary College, Shreveport, La., is co-operating in definite, practical ways with the local Church is indicated by a report received from that institution last spring to the effect that many Centenary professors are teachers of Bible classes and in other ways are contributing to the religious life of Shreveport.

Profs. Pierce Cline and J. B. Entrikin, heads of the departments of history and chemistry, are teachers of two of the largest classes at First Methodist Church, the Foster and the Baird Bible Classes. Dr. S. D. Morehead, head of the department of economics, teaches the Randall T. Moore Class.

Dean R. E. Smith, head of Centenary's department of religious education, is leader of one of the best-known classes in the entire South, the "Four Square" Class, a radio class with an enrollment of approximately 1,500, whose programs are broadcast each Sunday morning.

Other faculty members of Centenary College engaging in Sunday school work at the First Methodist Church are Mrs. Clare Gorton, of the music department; Dr. Katherine French, of the English department; and Prof. Marshall Abernathy, of the department of mathematics.

Members of Centenary faculty teaching at Noel Memorial Church are Prof. W. G. Phelps, head of the department of classical languages; Prof. Bryant Davidson, of

the department of history; and Prof. A. M. Shaw, Jr., of the department of English.

Besides providing an unusual array of teachers for the Sunday school services, Centenary's faculty contributes ushers, stewards, and deacons. Those serving in these capacities are: Dean John A. Hardin, head of the department of mathematics; Prof. R. E. White, of the department of foreign languages; Prof. W. G. Gleason, head of the department of education; and Prof. W. G. Phelps.

Centenary also makes a notable contribution to the field of church music in Shreveport. Dr. Francis Wheeler, head of the department of music, is director of the choir at St. John's Church; Dr. F. A. Dunster, professor of organ, directs the choir and is organist at the First Presbyterian Church. Professor Quattlebaum, associate in voice in the Centenary School of Music, an internationally known radio performer and by many proclaimed as the John McCormack of the South, and Professor Abernathy are in constant demand by the various Church choirs of the city.

Prof. M. U. Lively, of the department of religious education, is a Christian preacher and fills regularly a pulpit of that faith in the city of Shreveport, while the Rev. Larry Armstrong, former Centenary student, now a member of the Centenary faculty, has as his duty the vitalizing and coördinating of all the religious activities of the college.

Heading the faculty and furnishing a practical example of relating the college campus to the Church community life, Dr. George S. Sexton, President, generously accepts invitations which take him to a wide area and to fill pulpits of city and rural Churches.

**Reduction in Number of Schools
Does Not Necessarily Mean
Impairment in Educational
Efficiency**

THAT we are in the midst of an age of consolidation and combination is evidenced by industrial and commercial activity all about us. The following quotation from the hearings before the United States Senate Committee on Interstate Commerce, January 21, 1930, is a case in point. "The trend is toward fewer and larger manufacturing companies. Thus the official list of membership in the Radio Protective Association submitted to the government last year shows that, out of fifty-six firms which have belonged to that organization, twenty-four are merged, out of business, resigned, or in receiver's hands." In spite of all this, the radio industry continues to grow and to extend its service to an ever-increasing number of American homes.

Some figures recently secured indicate the extent to which the tendency toward consolidation has made itself felt in the public education system of America. For example, in Tennessee, a State which may be taken as more or less typical, the following figures indicate the effects of consolidations during a ten-year period ending in 1930:

Total number white elementary schools in State, 1920.....	5,404
Total number white elementary schools in State, 1930.....	4,497
Decrease	607
Figures giving the same data for the nation at large show a very similar trend.	
Total number rural schools in United States in 1918.....	200,746
Total number rural schools in United States in 1928.....	170,310
Decrease during the decade.....	30,436

In spite of this decrease in the number of schools, which is accompanied by a great increase in enrollment, the efficiency of our public school system improves from year to year, and no one would lament its condition to-day as compared with that of a decade ago.

These figures should hold encouragement for those of us who, in our interest in the educational work of the Church, have advocated a study of consolidation as a means of improving our educational service.

"Within the present century the number of liberal colleges, in the midst of a rather heavy mortality of the unfit, has increased something like 40 per cent, the number of students has increased 600 per cent, the productive funds 500 per cent, the plant and equipment and the number of teachers in similar proportions, and the salaries of teachers have had substantial but not adequate increases."—Robert L. Kelly, in *Association of American Colleges Bulletin*.

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"Two hundred thousand Church schools for young people of all grades are pouring out a stream of influence into American life that is leavening the whole lump; over 400 colleges, 200 theological seminaries and training schools, 150 special pastors at state institutions, are forging the character of the spiritual leaders of the future. The great forces of secular education look to the Church to do this work. If the Church fails, where else can they look?"—From a pamphlet on "*Going Away to College*," by the Presbyterian Board of Education.

* * *

"Who would undertake to place a money value upon the service to the world of Robert E. Speer or John R. Mott? It is important to remember that the Church college is the place where about 90 per cent of the world's Christian leaders are produced and developed. If by investing in colleges that are frankly and positively Christian, the Church can produce competent leaders in adequate numbers, it is doubtful whether human ingenuity has ever devised a more successful method of influencing the life of the world."—J. Campbell White, Secretary Presbyterian Board of Foreign Missions.

Pointed Paragraphs

"Authoritarianism wanes but, granted wise enough leadership, the outlook for the future is for finer and better morals."—*Kilpatrick, in "Education for a Changing Civilization."* (Macmillan.)

* * *

"If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal minds, if we imbue them with principles, with the just fear of God and love of our fellow men, we engrave on those tablets something which will brighten to all eternity."—*Daniel Webster.*

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"Mankind has not yet discovered or invented a more worthy instrument of progress than a thoroughly Christian college."—*Robert L. Kelly, Executive Secretary of the Association of American Colleges.*

* * *

"The Christian college is the manufactory which takes the finest raw material which the Church can furnish, multiplies its value a hundredfold, and returns it to the Church in a life-giving stream of intelligent faith, trained power, and consecrated leadership."—*Dr. Henry Louis Smith, in a pamphlet by the Presbyterian Board of Education.*

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"A university that is mortgaged to the past and reaches aimlessly to the future serves no useful purpose, nor can it be condoned for its failure to provide the leaders it claimed it was training."—*School and Society, June 4, 1931.*

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"More teachers, less policemen," said Horace Mann. Now we have a greater number of both. Education has not adequately developed an inner sense of duty."—*School and Society, June 4, 1931.*

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"The very success of our splendid American school system is in danger of becoming a menace, for it is a daring and dangerous thing to train a generation mentally and neglect them morally and religiously. An educated rascal is dangerous to the community in proportion to his keenness and training."—*John H. Montgomery, in The Social Message of Jesus.* (Abingdon.)

"But couple low and immoral purposes to a trained mind, stored with knowledge, and a menacing personality is produced which may cause untold havoc in the social fabric. The crimes of such a one may reach appalling heights. Even more serious is the fact that he may keep inside the bounds of law and for a time at least win popular approval for his shrewdness."—*John H. Montgomery, in The Social Message of Jesus.* (Abingdon.)

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"The boys and girls who leave home and go to college ought not to find that they have broken those natural religious ties which connect home and Church. They should transfer to a new religious home in as matter-of-course fashion as they transfer their intellectual relations from high school to college. Only on these terms can they be expected to carry through the all-important years that sense of the continuity of the personal life of religion, which is so essential to its normal development."—*Dr. Birge, formerly President of the University of Wisconsin, as quoted in a pamphlet by the Presbyterian Board of Education.*

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"Business, little and big, must be depaganized. We must saturate science with Christianity—Christianize law, medicine, industry, labor. Here we need educated leaders, such as only the Christian college can give."

"Coolidge says, 'The question to be asked at the end of a college course is not what has the child learned but what has he become.'"—*From article on "The Christian College," by Dr. Charles Bisset, Dean of York College, in the Religious Telescope of July 18, 1931.*

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"Current opinion seems to indicate that this religious work among university and college students is appreciated by these students as never before. Various surveys and reports appearing in current denominational literature would also indicate that the religious phases of student life are being more adequately cared for."—*Lindsay and Holland, in College and University Administration.*

